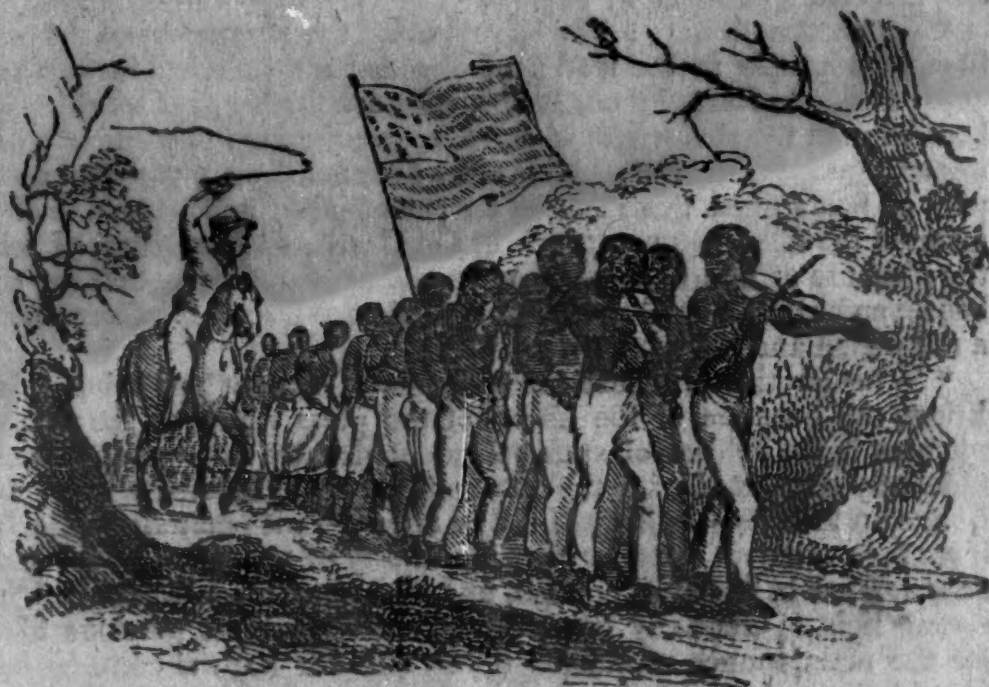


THE
ANTI-SLAVERY RECORD.

VOL. II. No. II.

February, 1836.

WHOLE No. 14.



"Mr. Stout, [one of the committee who condemned Amos Dresser,] on this occasion, told me that the scene represented in the cut [above] was one of by no means unfrequent occurrence—that it was accurate in all its parts, and that he had witnessed it again and again."—*Amos Dresser's Narrative.*

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Please read and circulate.

LIBERTY OF THE PRESS.

"In Prussia, liberty of opinion was unlimited. The Marquis of Brandebourg was fully confident that he could not obtain the throne of that country unless with Protestant principles. Since then, things are altered, and the natural defender of our Protestant liberty has connived with the ultra-montane party to suppress it; he even converted to his treacherous designs, that deadly weapon the censorship, invented and directed against us by popery.

"How extraordinary! We Germans are the strongest and the most ingenious people in the world. Princes of our race will be found on every throne in Europe; our Rothschilds are the kings of money; our learned men the sovereigns of science; we are the inventors of printing and gunpowder, and still one of us dare not fire a pistol-shot under pain of being fined three dollars for the offence; and when one of us inserted the following paragraph in the *Gazette de Hambourg*, 'I have the pleasure of informing my friends and acquaintances, that my wife has given birth to a child as beautiful as liberty,' Doctor Hoffmann takes a red pencil and erases the word 'liberty.'

"Whether this will last much longer, I cannot say; but this I know, the question of the liberty of the press which at the present moment is the subject of such vehement debates in Germany, is significantly connected with the questions I have discussed above; and I have an idea its solution will not be attended with material difficulty, if we for a moment consider that the liberty of the press is the mere consequence of liberty of opinion, and, therefore, incontestably a Protestant right. Germany has already shed her most precious blood for the maintenance of similar rights, and her natural courage may possibly be again put to the test in the present instance."—*H. Heine, as quoted by the Westminster Review.*

A SLAVE EXECUTION.

"A narrative of the life and adventures of Charles Ball," formerly a slave in Georgia, is about to be published at Lewistown, Pa. Its authenticity is well vouched. From a portion of it, published in the *Lewistown Republican*, we take the following paragraphs. The facts occurred in Georgia, and the narrator was called as a witness on the trial. It is necessary to premise, that Lucy was the housekeeper and mistress of her master. Being more attached to a young slave, named Frank, on a neighboring plantation, she conspired with him to murder her master. The only witness of the deed was another slave named Billy, who on the trial was found innocent of any participation.

"On the morning of the execution, my master told me, and all the rest of his people, that we must go to the hanging, as it was termed by him as well as others. The place of punishment was only two miles from my master's residence, and I was there in time to get a good stand near the gallows tree; by which I was enabled to see all the proceedings connected with this solemn affair. It was estimated by my master, that there were at least fifteen thousand people present at this scene, more than half of whom were blacks; all the masters for a great distance round the country having permitted or compelled their people to come to this hanging.

[See Cover, page 3.]

THE
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FEBRUARY, 1836.

WHOLE No. 14.



HISTORY OF THE SLAVE, JAMES.

An authentic narrative, communicated by a Lady.

AN elderly lady on the eastern shore of Maryland held many slaves. She treated them with great mildness; manumitted several of the most worthy; and it was generally understood she intended to emancipate them all at her death. Among those who received their freedom, was a bright mulatto woman, named Harriet. She was quite a favorite with the family, being a good seamstress, and occasionally the children's nurse; particularly of the grandson of her mistress, named Tench Tilghman. When this young man arrived at manhood, his father being dead, he took the management of the estates. By virtue of his power as general agent, he sold several of his grandmother's slaves; a proceeding which was understood to be contrary to her wishes.

Among those sold, were three children of Harriet, *his foster-mother!* These children, two girls and a boy, were small. The boy after-

wards married the slave of *another* widow Tilghman, who lived about twenty miles from the residence of his mistress. His mother, Harriet, and her husband, Perry Coward, moved to Philadelphia; but Harriet was under the cruel necessity of leaving her children in slavery. Some years ago, James and his wife made their escape, and took up their residence in the neighborhood of Kimberton, about twenty-eight miles from Philadelphia. By some means, Margaret, another child of Harriet's, escaped from slavery, and came to live with her brother James. Harriet and her husband, Perry Coward, likewise removed from the city and took up their abode under the same roof.

James and his wife were sober, industrious, and extremely attached to each other. They soon gained the confidence of the neighbors, and were enabled to make a very comfortable living. But in an evil hour, Tench Tilghman,* by means of spies, discovered their retreat. The quietude of the family was first disturbed by the appearance of suspicious-looking men, who came among them, under the pretence of inquiring for a horse that had been lost. Something in their looks, or actions, alarmed James's wife, and she expressed a wish to change their residence. But she was then very near her confinement, and as no farther indications of danger appeared, they remained as they were.

One night, when her babe was only eight days old, Tench Tilghman went with several assistants, and seized James, his sister Margaret, and his little son. They would have taken his wife also, but her feeble state of health made it difficult to carry her. Thinking they could trust her strong attachment to her husband, they extorted a promise that she would follow him as soon as she was able.

Poor Harriet in vain entreated her foster-son to have mercy on her children. Finding her entreaties useless, she, in a moment of desperation, took up a stick and struck him. "What do you think my grandmother would say, to hear that you struck me!" exclaimed he. "What would my good old mistress say, if she could see you tearing away my children?" replied Harriet. Then uncovering her bosom, she said, in tones that one would have thought might have softened the hardest heart,—"I suckled you at this breast, and now you drag my children away from me, to send them into slavery!"

Poor James made some resistance, in hopes of escape; but they beat him in such a manner, that marks of blood were all about the door-steps. The agonized wife, ill as she was, sprang out of bed, and ran barefooted into the snow, to implore mercy for her husband. Some

* Tench had probably re-purchased the *right* to James.—ED.

benevolent members of the Society of Friends, who visited the poor desolate creature a few days after, told me they never saw such an affecting picture of human misery. She appeared like one completely stupified; excepting that she continually rocked her body backward and forward, and groaned bitterly. After she became a little more composed, her friends spoke to her concerning her promise to follow James, and asked whether she intended to keep it. This question brought a flood of tears. "Oh dear! I want to see James. How I *do* want to see him! But oh, I dread being a slave again; and my little baby would be a slave too. Oh dear! How happy I was! How happy I was! Sometimes I feel as if I *would* go to James. They used to promise we should never be separated. But they don't keep the promises they make to slaves. James made me promise a long time ago, that I would never follow him, if he should be carried into slavery again. He said it would be sweet to be together; but then all our children would be slaves, and he could not bear the thoughts of that."

Betty did not follow her husband; nor have I ever heard of her being taken, though strong efforts were made to do it. People whose kind hearts were lacerated by these proceedings, wished to aid the poor forlorn creature; but what can be done, where the *laws* sanction crime?

The following letter, from the venerable Doctor Robert Moore, of Philadelphia, to the grandmother of Tench Tilghman, is worthy of the benevolent heart from which it emanated:

"RESPECTED FRIEND,—Thy well-known character for humanity and benevolence induces me to address a few lines to thee on a subject, which has made a deep impression on my mind. Thy old servant, Harriet, has been several times to see me, in very great distress, almost amounting to distraction, on account of her children being sold as slaves for life; an event she never expected, and which, from my knowledge of thy kindness and humanity to thy slaves, I could not have anticipated. During the ten or fifteen years of my residence in Talbot county, I had good reason to believe thou hadst become very uneasy with holding thy fellow-creatures in bondage, and that it was thy intention to set them free; some, during thy life, as they proved deserving of it, and the remainder at thy death; so that none of thy descendants should have it in their power to sell them, or in any respect to maltreat them. But what was my astonishment, when I heard that thy grandson, Tench Tilghman, had sold a number of thy slaves, who had a right to expect that their good old mistress would not suffer such a thing to be done; but, on the contrary, that she would set them free. Perry Coward is very anxious to purchase some of the children that have been sold. He has collected some money to effect

this, but has hitherto been unable to accomplish his object. He and his poor heart-broken wife would willingly throw themselves at thy feet, and implore thy aid in restoring to them their beloved offspring; or at least some of them. They have lately met with another cruel bereavement, in the capture of James and his son, together with their little daughter Margaret, who was sold to a person in Baltimore, by the name of Smith. She had, by some means, been enabled to reach her parents; but, by the treachery and wickedness of some cruel and hard-hearted men, their place of retreat was discovered, and information given, for the sake of reward. Tench came, with a number of men, and took them off.

"Respecting James, the request of the poor afflicted parents is, that he may not be sold to go to the South. It is astonishing to me how Tench could thus lacerate the parental feelings of his poor old nurse—she who with anxious care watched over his infancy, carried him in her arms, and beguiled his little troubles by her repeated caresses. How *could* he thus tear from her embraces her beloved offspring, dearer to her than her own life! I am a parent, and I can feel for those who have been thus tortured; although, praised be the name of Israel's Shepherd, I never experienced it.

"Now, my dear old friend, my particular desire is, that thou mayest lay this interesting subject deeply to heart, and reflect more seriously on it, than thou hast ever done; and see whether thou canst go down to thy grave, with the load and guilt of slavery upon thy conscience. I consider it an awful thing, for one man to rob another of all that is dear to him on earth—even of himself. In my opinion, it is the highest species of robbery of which a man can be guilty; and for a person professing the Christian religion, which commands us to do to others as we would have them do to us, it is to me unaccountable.

"I hope thou wilt excuse this freedom in one, who wishes for thy present and everlasting peace.

"ROBERT MOORE."

Doctor Moore received no answer to this letter; but sometime after, he received the following from the other Mrs. Tilghman, who considered herself the owner of James's *wife*. It is a curious document, showing what *sort* of benevolence belongs to the "peculiar institutions" of the South.

"SIR,—Understanding that you are in communication with a colored man, named Perry Coward, I am induced to address you on a subject, certainly not of a pleasant nature. I beg not in *any way* to discuss the subject of slavery. As a *principle*, I am satisfied our opinions cannot be very different; though unfortunately, existing *circumstances* make our present views entirely so.

"The wife of Mrs. Tilghman's servant, James Mathis, alias Richard Davies, belongs to me. James and his child have been sold to a gentleman, establishing a plantation of *his own*, who has pledged himself to take his wife, if she be recovered, or if she voluntarily gives herself up, for the sake of being with her husband and child. Although I feel that their separation is now her own act,—she having been prom-

ised that James should be detained, to give her the opportunity of coming on, (which he was for six weeks,) he too having written to induce her to share his *fate*.^{*} Still it has occurred to me, that, influenced by Perry, she may have yielded to the expectation that James would not be sold to the South, and thus, perhaps, escape to her. It is useless to deceive herself any longer with this hope. Little as she could expect to receive any favor at *my* hands, appearing as she does, *voluntarily* to separate herself from him, yet as she can only know the fact that he is sold, and not that arrangements have been made, which, *if she has the feelings of a wife and a mother*, will enable her to rejoin her husband and child if she chooses, I am willing to give her the opportunity, and have adopted this, the only mode by which she could be informed of the fact; and I think you would advance both the interests of *humanity* and *good morals* by making it known to her. I pledge myself, that if she wishes to follow her husband, every possible convenience and comfort shall be allowed her to do so. The gentleman is one of our first citizens, purchases for his *own use*, will neither sell again nor separate them: and will, I have every confidence, redeem *his* pledge, as I will mine. The result is with Betty herself (alias Rachel) be it what it may. I have been the more induced to this step, because, independently of the letter written by James to his wife, I have now one on my desk to myself, after it was ascertained she had moved off, and as he expresses himself, "He had no expectation of her coming to him;" which I mention, as it has added to a wish I have always felt, that in any attempt to recover them, they might not be separated. It is for Betty to accept the terms or not.

"I am, Sir, respectfully,

"H. M. TILGHMAN."

"*Hope, near Easton, April 17th, 1835.*"

Reader! If you, by any visitation of Providence, should be placed in poor Betty's situation, what would *you* think of those who tore from you a beloved husband and an innocent child, and then, with cruel mockery, called it your own *voluntary* act, and accused you of being wanting in *the feelings of a wife and a mother*, because you shrunk from returning to slavery, to be *the mother of slaves*! Ponder these things in your heart, and be indifferent if you can.

After the receipt of this letter, the following was written to James Mott, of Philadelphia, by the gentleman who had *bought* James. He appears to have been on a visit to Baltimore, but makes no mention of his place of residence; thus imitating Betty's *disinterested* mistress in carefully avoiding any clue to James's destination. We only know that the fate his parents so much dreaded had befallen him; he was sold into the South.

* This must have been a slip of the pen. If she had studied her expressions, she would have said "his happiness."

"BALTIMORE, JUNE 30th, 1835.

"MY DEAR SIR,—I am the owner of a man by the name of James Mathews, his sister Margaret, and son, a boy about six or seven years old; before leaving home, I promised James if I could hear any thing of his wife, I would try and see her; at his request I wrote to Mr. Skinner, the Postmaster at this place, to ascertain, if he could, where she was; and, at the same time, enclosed to Mr. Skinner, a letter from James to his wife, begging him to have it conveyed to her if practicable. I have seen Mr. S., who refers me to you, as the person who could probably give me some information about her.

"Since I saw Mr. Skinner, I have been to New-York, passing by Philadelphia, going and returning, and regret that I was too much indisposed to call and see you. I shall now remain here about ten days to ship some goods; if in the meantime you will be so good as to write to me, and James's wife wishes to see me, I will come to Philadelphia before I set out for home. If she does not wish to see me in person, and will write to her husband, and you will enclose the letter to me at this place, it will give me great pleasure to carry it to him; as I know it will be to him a source of inexpressible delight to receive a letter from her, *for stronger and more ardent affection I have never known than he bears for his wife.* I find him a steady, sober, and *pious** man, and am much pleased with him. He professes to be perfectly happy and satisfied with his situation, except the absence of his wife; says he would not return, if it was left to his choice.† He has every thing he wants to make him comfortable, and appears to be an excellent gardener.

"If his wife wishes to join him, *to oblige James*, I will give the gentleman who claims her any price he may choose to ask for her.‡ He has already assured Mr. Skinner, that I shall have her to go to her husband. If she is not entirely satisfied to go, and would not in fact desire it, I shall not consent to take her, as *I would only do it to oblige James.*

"I hope your generous and sympathetic feelings will induce you to see the woman, and at all events get her to write to her husband, as it will be a source of pain and regret to me to return home and be unable to give him any news from her. Do let me hear from you.

"With sentiments of great esteem,

"Your obedient servant,

"ROBERT W. WILLIAMS."

"MR. JAMES MOTT, Philadelphia."

* An advertisement of an auctioneer in New-Orleans, stated there were several "*pious slaves*" in a lot to be sold. Human flesh is sold by the *pound*, and religion thrown in to increase the price!

† *Query.* As the writer had just passed through Philadelphia, why did he not bring James to persuade his wife to go with him to a situation so much preferable to that from which he had been taken by violence? If the gentleman *fully believed* the statement he has here made, he could not have supposed there was the slightest *danger* in bringing James to the North. This assertion, under *such* circumstances, may enable us to estimate what good judges and correct reporters slaveholders are, concerning the happiness of their slaves.

‡ This circumstance probably aroused Mrs. Tilghman to instruct Betsy in the proper "*feelings of a wife and a mother*," as an inducement to return.

Answer to the preceding.

“PHILADELPHIA, 7th mo. 3d, 1835.

“RESPECTED FRIEND,—ROBERT W. WILLIAMS,

“Thy letter of 30th ult. addressed to my father-in-law, James Mott, came duly to hand. As he is out of the city, and will not return for some time, it becomes my duty to acknowledge its reception. I am not able to say what answer my father-in-law would make to thy letter, were he at home; nor what would be his views respecting the purposes thou wishest to accomplish; but as thou wilt expect a reply during thy stay in Baltimore, a proper regard for thy feelings, demands that I should say a word in relation to the case.

“As to the woman, who is the object of thy inquiry, I do not know where she is; nor can I think it probable that any efforts will be made on the part of any respectable citizens here, to induce her to return; particularly, if she did not wish so to do. From the spirit of disinterested kindness that would seem so apparent upon reading thy letter, and from the fact of thy being willing to give “*any price*” for her, it must be taken for granted, that a *benevolent purpose* is all thou hast in view. Thy object seems to be (according to thy letter) *to make her husband happy*. Now, in a spirit of frankness and candor, I would most respectfully suggest, whether thy benevolent intention could not be carried into effect in a manner equally desirable and efficient with the plan which thou proposest, by thy *manumitting James* and his sister and child, and using thy means and influence in procuring the liberty of his wife—sending the former to the North, where he may meet his wife. If he be the “*steady, sober, pious MAN!*” and “*excellent gardener*” that thou assertest him to be, he can find employment; and thus, being a *free man*, he will be enabled to enjoy the happiness attendant on the “*strong and ardent affection*” which thou sayest so conspicuously exists in him towards his wife. As thou hast no *sinister* motives in this matter, I can conceive of no possible objection to the plan last proposed; as, according to thy own account, he possesses every *qualification* for freedom; and if *thou* wilt only give him *liberty*, the excellence which thou sayest he possesses, will be a passport to every blessing connected with rational existence.

“To advise or encourage in any way, his wife’s return to the South, even under the auspicious circumstances which thou speakest of, would involve a most serious responsibility; and one which I, as a fellow-being, should be entirely unwilling to assume. Admitting that thou wouldst treat her with the utmost kindness, it does not change the principle which would govern my conduct in the case. We know that life is held by a very frail tenure. We know, too, the variations and uncertainties with which our worldly fortunes are accompanied. Hence, in case of thy death, or in the event of pecuniary misfortune—from which liability none are exempt—her condition might be unhappily changed; and through the well-intended, but misdirected efforts of her friends at the North, she might be plunged into a vortex of misery and degradation, the wretchedness of which, would perhaps terminate only with her life.

“Any plan in which the cause of human liberty can be sustained or

accelerated, shall receive the countenance and support of the circle in which I have the honor and happiness to mingle. But any act, or scheme, in which the liberty of the human race shall be trodden under foot—though it be even that of a poor despised colored person—will find, in this part of the country at least, a prompt, and I hope no less conscientious rejection.

“With all proper deference, &c., thy friend,
“EDWARD HOPPER.”

The writer can say nothing farther concerning the destiny of this much injured couple.

“They heard his agonizing groans,
They heard his little children’s cries,
They heard his wife’s heart-breaking tones
Piercing the hollow, silent skies.

They heard them all, and turned away :
They heeded not the negro’s pain.
If God is just, there is a day,
When they must hear those sounds again !”

ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA.

This subject is now warmly debated in both houses of Congress. The members from the South are endeavoring to get Congress to pass resolutions rejecting all petitions on the subject, and disclaiming any right to legislate upon it. And there are too many Northern men who are ready to consign the capital of their country to the shame and wrong of everlasting bondage. We make a few extracts from the speeches of Southern members to show the tone and temper of the South. Our readers will thereby see to what the boasted refinement, gallantry and chivalry of slaveholders amounts. One honorable member of the House of Representatives undertakes to show, that the females who have petitioned for the liberation of six thousand slaves in the District of Columbia are “*devils incarnate* !” Another holds them up to ridicule as “*those blessed pious old maids* !” How decorous and gentlemanly !

EXTRACT FROM THE SPEECH OF MR. WISE, OF VIRGINIA.

“The gentleman from New-York (Mr. Granger) said that his good petitioners were not Abolitionists. I think, sir, they are next of kin to them. Many of them are *women*. By the by, sir, have *women* too the right of petition ? Are they *citizens* ? No one, Mr. Speaker, pays more

cordial homage to the fair sex than I do. Woman in the parlor, woman in her proper sphere, is the ornament and comfort of man; but out of the parlor—out of her sphere—if there is a devil on earth, then she is a devil, woman is a devil incarnate! If I were to paint the image of a demon, a fiend riding on the blast of strife and ruin, hissing rage and rapine, and rape and murder on our lives and property and matrons and maids of the South, it should be the form of a *woman with the hair of the Furies*! One good sanctified priest can persuade all the women in the parish to be abolitionists; and what sort of a government are we to have if women and priests are to influence our legislation? The gentleman from Massachusetts (Mr. Adams) told us that this is a *religious* question. I protest against religion having any thing to do with the political and constitutional questions of this government. Neither women nor priests are politicians except in the intrigues of court. This is a delicate political question, and those only should deal with it who have some common sense as well as experience as statesmen, and who are honest patriots.”

EXTRACTS FROM THE SPEECH OF MR. GARLAND, OF VIRGINIA.

“But, sir, these beautiful prints, and these devilish pamphlets, are not the only firebrands attempted to be circulated among us. These very memorials themselves, coming here in the midst of all this excitement and alarm, hypocritically canting about the piracy and tyranny of slave-owners, have the very same tendency. Gentlemen may conceal it from themselves, but I tell them the tendency is the same—ay, and the design is the same. Why, sir, the abolitionists, from whom gentlemen seem so anxious to separate these petitioners, are now laughing in their sleeves, and openly too, that they have allies who, by a different route, are indirectly laboring to achieve the same object with themselves, and who give respectability to their designs. Yes, the aid they receive in this way stimulates them to exertion, and animates them to hasten the approach of the final catastrophe they are themselves seeking to bring about. Every movement made in this House for the abolition of slavery within the District, is a stepping-stone to the abolitionists to mount up to their work, and encourages them to seek the accomplishment of their purposes. They who tell us that these memorials only look to the District of Columbia, tell us what cannot be credited. If their object was to be limited to the District alone, to the free slaves here, the success would not be worth the exertion, and we should hear nothing about it.”

* * * * *

“Mr. Speaker, how ought this question, as it is now presented to us, to be settled? One mode has been attempted, and it failed. Then the only way is to withdraw from these deluded and misguided fanatics all inducements, all hope of aid from the North. Let the northern people themselves tell them, “your scheme shall not be carried out.” Why is it necessary for us to appeal to the gentlemen of the North? These fanatics are in the northern States, which are sovereign and independent as to their domestic relations, beyond the reach of our laws, and we cannot reach them by any legislation of ours; but the northern people can and ought to do it. However, we have had some

specimens of the sincerity with which this scheme has been put down in one part of the North, which I will mention for the credit of the parties concerned. I understand there has been a celebrated Anglo-Scotch vagabond travelling through a certain section of the North, by the name of Thompson, preaching abolition; and I hope I shall not be regarded as uncourteous or ungallant in again referring to the females of the North. Well, this felon, for he deserves no better name, and would disgrace that if it were possible, has been holding forth in the churches and public meeting houses of the North, lecturing and propagating his incendiarism, to the great horror and indignation of the people. But what is most singular, the charming influence of the females, those blessed pious old maids, has protected him from all the rage of the indignant citizens! Ay, sir, even at the very moment when the people surrounded him, breathing threatenings and denunciations, determined to suppress his doings and chastise his insolence, his charming female followers and admirers exercised so powerful a charm over him, that they carried him away unseen, as in the midst of a cloud; whether in their pockets, or how, no one can tell; but so it is, he was carried out unseen, and escaped untouched, entirely through female intervention. How potent the charm, thus to paralyze indignant patriotism and fraternal affection."

Mr. SLADE said, Thompson had never been in Vermont.

MR. GARLAND. "Well, I am very glad to hear that Vermont has not been cursed with his presence, and I wish I could say that his principles had never been there; but, somehow or other, all his doctrines have reached there, have apparently taken pretty deep root in some of its soil, and are broached here in their every odious and detestable form and shape. I will, therefore, say to the people of the North, give us your aid in this thing. We love you as brethren, we love the Union, we ask you as citizens, having the power by force of law, which we have not, to put down these abolition schemes, and their aiders and abettors in your midst, and to protect us against these incendiary attempts to bring war and desolation into our very domicils. This, sir, is a national consideration, a consideration deeply affecting the Southern country and the Union itself; and I should despise myself if I could allow any other feelings to enter into my consideration, where the property, the lives, or the liberties of my fellow-citizens are at stake."

We will give another extract of a different character.

EXTRACT FROM THE SPEECH OF MR. SLADE, OF VERMONT.

"We are told, in the first place, that this is a question which concerns exclusively the people of this District; that the petitioners have no interest in it, and have no more right to ask Congress to abolish slavery here than they have to petition the Legislature of Virginia to abolish it within her limits.

"Sir, the people who have signed these petitions regard themselves as citizens, not alone of the particular states in which they reside, but of *the Republic*. Every interest within the scope of the legislation of

Congress is their interest. Every thing which concerns this territory concerns them: its police; the value and security of the public property within its limits; and the safety of the representative bodies annually assembled here. This is the growing capital of a great republic. What may be the absolute or relative increase of its slave population, or how much it may affect the future condition of this District, cannot easily be foreseen. That population amounted, in 1830, to more than 6,000. The time may come when it will amount to ten times that number. And is it of no importance to our country whether its capital shall be surrounded by a mass of hardy, independent *freemen*, ready to peril their lives in defending it, as well as themselves, from the invasion of a foreign power, or whether it shall be guarded by 60,000 *slaves*, who, instead of rallying in its defence, may hail the invader as an angel of deliverance from their bondage? And is not this subject invested with additional interest, when it is considered that the *Congress of the United States* will be surrounded by such an amount of *such* a population? Have the petitioners, then, as a part of the American people, no interest in this question?"

THE TROUBLERS OF ISRAEL.

Not long ago we used to hear, that the condition of the slaves was growing better. Speak of the cruelty of slavery, and you were told, "that was true enough once, but slavery is not so bad now." "The severe laws are now seldom put in force." "The slaves are beginning to be instructed," &c., &c.

But now we hear, that the slaves, from being contented and happy, are becoming mutinous and miserable. Their condition is growing "*worse*." What is the matter? Alas, the *abolitionists* have broken into the Eden of slavery and spoiled its bliss! Oh the troublers!

The Governor of Maryland in his late message, says, "Our slaves were believed hitherto to have been no less happy than ourselves. They knew not, they felt not, the hardships of bondage, and if they should now be abridged of their comforts, curtailed in their privileges and harassed by rigid surveillance, the blame must rest with those enemies, both of the white man and the black—the incendiary abolitionists."

How forcibly does this bring to mind the accusation of an ancient oppressor. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"

"And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord."

Alas! if the slaves were always as happy as the masters, why did we hear so much about the *melioration* of their condition? If their lot was once wretched, but has since been made as good as that of their masters, why are they not NOW prepared for emancipation?—and, if they are prepared, why do their masters diminish the happiness both of themselves and slaves by refusing to grant it?

GOD'S ORDINANCE SET AT NOUGHT.

The following *Query* was not long since presented to the Savannah River Baptist Association of Ministers. "Whether, in case of involuntary separation of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?"

This *Query* was put in regard to husband and wife separated by sale—an every-day result of the great internal slave-trade. We should suppose any follower of Christ would have answered in his Master's emphatic words: "What God hath joined together, let not man put asunder." But these ministers made the ordinance of God bow to the demon of slavery—they answered:

"That such separation among persons situated as our slaves are, is *civilly* a separation by *death*, and they believe that in the sight of God, it would be so viewed. To forbid second marriages in such case would be to expose the parties, not only to stronger hardships and strong temptations, but to *Church censure*, for acting in obedience to their masters—who cannot be expected to acquiesce in a regulation at variance with justice to the slaves and to the *spirit* of that command which regulates marriage among christians. *The slaves are not free agents!!* and a dissolution by death is not more entirely without their consent, and beyond their control, than by such separation."

RECEIPTS.

Receipts into the Treasury of the American A. S. Society, from Dec. 18th, 1835, to Jan. 14th, 1836.	
Lebanon, N. H., A friend,	25
Northfield and Sanbornton Bridge, N. H., Friends,	12 53
Northfield, N. H., J. Clough, Jr.,	50
Boston, Mass., C. C. Burleigh, per S. J. May,	5 00
" " Female A. S. Society, "	200 00
" " Miss A. C. Pratt, "	50 00
Fall River, Mass., A. S. Society, "	100 00
Lowell, Mass., Ladies, "	21 82
Pawtucket, R. I., A. S. Society, per Rev. Ray Potter,	50 00
Providence, R. I., Ladies A. S. Society, per Mrs. H. L. Truesdell,	20 00
Newbury, Vt., Col. L. B. Tibbets,	1 00
Albany, N. Y., A. S. Society,	87 00
Bainbridge, N. Y., J. S. Fitch,	10 00
Poughkeepsie, N. Y., Samuel Thompson,	100 00
Peterborough, " Gerrit Smith, Esq.	1000 00
Peekskill, " Dr. J. Brewer,	10 00
Rome, " Dr. A. Blair,	5 00
Sandy Hill, " A few Ladies, by Sarah Stow,	5 00
Troy, " A. S. Society, per S. Town,	50 00
New-York City, Arthur Tappan,	250 00
" John Rankin,	100 00
" J. F. Gibbons,	1 13
" T. Fessenden,	50
" John Greacen,	50 00
" Rev. E. Wheeler,	50
Newark, N. J., Dr. J. M. Ward,	2 00
Mercer, Penn., Friends, per E. W. Glenn,	5 00

Philadelphia Young Men's A. S. Society, per W. H. Scott,	500 00
Philadelphia A. S. Society, per John Sharp,	500 00
" colored people, per Joseph Casey, on \$200 pledge,	25 00
Avails of Jewelry received of A. Judson,	7 50
	\$3369 73

JOHN RANKIN, Treasurer,
No. 8, Cedar St.

Monthly Collections received by the Publishing Agent, from Dec. 1, 1835, to Jan. 1, 1836.	
Brooklyn, Ct. A. S. S. by Rev. S. J. May,	5 00
Darien, Ct., by S. W. Raymond,	1 50
New-York, Miss C. Woolsey,	75
Philadelphia, Pa. Ladies A. S. S. by Mrs. L. Mott,	15 00
Portland, Me. Ladies A. S. S.	30 00
Tompkinsville, N. Y., Wm. McGeorge,	50
Received for Emancipator,	124 90
" " Human Rights,	44 57
" " Quarterly Magazine,	85 50
" " Record,	5 25
" " Books, Pamphlets, &c.,	117 45
	\$460 42

R. G. WILLIAMS,
Publishing Agent, 144 Nassau St.

Total Receipts, **\$3730 15**

"Billy was brought to the gallows with Lucy and Frank; but was permitted to walk beside the cart in which they rode. Under the gallows, after the rope was about her neck, Lucy confessed that the murder had been designed by her in the first place, and that Frank had only perpetrated it at her instance. She said she had at first intended to apply to Billy to assist her in the undertaking; but had afterwards communicated her designs to Frank, who offered to shoot her master, if she would supply him with a gun, and let no other person be in the secret. A long sermon was preached by a white man under the gallows, which was only the limb of a tree, and afterwards an exhortation was delivered by a black one. The two convicts were hung together; and after they were quite dead, a consultation was held amongst the gentlemen, as to the future disposition of Billy, who having been in the house where his master was murdered, and not having given immediate information of the fact, was held to be guilty of concealing the death; and was accordingly sentenced to receive five hundred lashes. I was in the branches of a tree, close by the place where this court was held; and distinctly heard its proceedings and judgment. Some went to the woods to cut hickories, whilst others stripped Billy and tied him to a tree. More than twenty long switches, some of them six or seven feet in length, had been procured; and two men applied the rods at the same time, one standing on each side of the culprit; one of them using his left hand. I had often seen black men whipped, and had always, where the lash was applied with great severity, heard the sufferer cry out and beg for mercy; but in this case the pain inflicted by these double blows of the hickory, was so intense, that Billy never uttered so much as a groan; and I do not believe he breathed for the space of two minutes after he received the first strokes. He shrunk his body close to the trunk of the tree, around which his arms and legs were lashed; drew his shoulders up to his head like a dying man, and trembled, or rather shivered in all his members. The blood flowed from the commencement, and in a few minutes lay in small puddles at the root of the tree. I saw flakes of flesh as long as my finger fall out of the gashes in his back; and I believe he was insensible during all the time that he was receiving the last two hundred lashes. When the whole five hundred had been counted by the person appointed to perform this duty, the half-dead body was unbound and laid in the shade of the tree upon which I sat. The gentlemen who had done the whipping, eight or ten in number, being joined by their friends, then came under the tree, and drank punch until their dinner was made ready, under a booth of green boughs at a short distance.

"After dinner, Billy, who had been groaning on the ground where he was laid, was taken up, placed in the cart in which Lucy and Frank had been brought to the gallows, and conveyed to the dwelling of his late master, where he was confined to the house and his bed more than three months, and was never worth much afterwards, while I remained in Georgia.

"Certainly those who were hanged well deserved their punishment, but it was a very arbitrary exercise of power to whip a man until he was insensible, because he did not prevent a murder which was committed without his knowledge; and I could not understand the right of punishing him because he was so weak or timorous, as to refrain from a disclosure of the crime the moment it came to his ears."

PUBLICATIONS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the first week of each month is issued a small newspaper, entitled **HUMAN RIGHTS**; on the second week, the **ANTI-SLAVERY RECORD**; on the third week, the **EMANCIPATOR**, on an enlarged sheet; and on the fourth week, the **SLAVE'S FRIEND**. It is intended to distribute all these publications, so far as the funds of the society will allow, *gratuitously*, to persons not known to be abolitionists.

To support this system of distribution, the committee look to the liberality of the friends of the oppressed, and invite them either to come forward with pledges to pay certain sums to the Society's funds during the year, or to purchase the publications at the following prices. The numerous abolitionists throughout the country are also invited to purchase the publications for their own use.

PRICE OF THE PUBLICATIONS.

HUMAN RIGHTS.

Single copy, 25 cents per annum.

Twenty copies to one address, \$3 50, or 17 1-2 cents each per annum.

Forty copies to one address, \$5 00, or 12 1-2 cents each per annum.

Eighty copies to one address, \$8 00, or 10 cents each per annum.

ANTI-SLAVERY RECORD.

Single copy, 25 cents per annum.

Twenty-five copies to one address, \$5 00, or 20 cents each per annum.

Fifty-five copies to one address, \$10 00, or 18 1-9 cents each per annum.

One hundred copies to one address, \$15 00, or 15 cents each per annum.

They will also be sold at the office at \$1 25 per hundred, and sent to subscribers to the Society's funds according to the plan below.

EMANCIPATOR.

Single copy, 50 cents per annum.

Sixteen copies to one address, \$5 00, or 31 1-4 cents each per annum.

Forty copies to one address, \$10 00, or 25 cents each per annum.

One hundred copies to one address, \$20 00, or 20 cents each per annum.

SLAVE'S FRIEND.

Single number, 1 cent.

A hundred numbers, 80 cents.

A dozen numbers, 10 cents.

A thousand numbers, \$6 50.

Payment is to be made in all cases IN ADVANCE, FREE OF POSTAGE.

QUARTERLY SUBSCRIPTION PLAN.

The Executive Committee of the American Anti-Slavery Society propose the following plan for raising funds.

1. They invite *every* abolitionist to give *something* to the Society *steadily*, by becoming a regular subscriber to its funds.

2. While large sums are requested of such as are able to give them, they would invite each person to pledge the payment of at least \$1 50 a year, in quarterly instalments, which will entitle them to one number of the Record per month.

3. They recommend to their auxiliaries to appoint individuals who shall collect this subscription, and pay it over as directed below.

4. In places where no auxiliary Society exists, they request persons who are willing to pledge themselves to raise a certain amount, to act as collectors.

5. The quarterly collections should be remitted, without delay, *by mail*. This conveyance is almost perfectly safe, and the use of the money for one week, in this advancing cause, is worth more than the *postage*.

6. To every person who becomes a collector, and pledges himself to *remit* a certain amount quarterly, a package of the **ANTI-SLAVERY RECORD** will be sent monthly, sufficient to supply each subscriber with one number for every 12 1-2 cents of his subscription. Or, if preferred, it will be sent by mail to the individual subscribers, their names and post-office address being forwarded in a *plain hand*.

. No Records will be forwarded after the expiration of each quarter, until the subscriptions are received.

CORRESPONDENCE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Donations should be remitted to Mr. JOHN RANKIN, *Treas'r*, 8 Cedar st. N. Y.

All business letters in regard to the publications or remittances on the *Monthly Subscription Plan*, should be addressed to Mr. R. G. WILLIAMS, *Publishing Agent*, 144 Nassau street, New-York.

Other letters, and communications to be inserted in any of the publications, should be addressed to E. WRIGHT, JR. *Secretary for Domestic Correspondence*, 144 Nassau street, New-York.